[i] When Workman first knew of it, he anticipated a raised bridge which would have required long and expensive embankments over asylum land. Moreover, the trains "incessantly passing" underneath would be a danger to "spirited horses and cattle" (Report for 1871, 26). Finally, the bridge itself, "so near our grounds," ought to be ornamented more "than the times warrant" (26).

[ii] The Provincial Lunatic Asylum officially opened on Queen Street West in 1850. In 1871 it was renamed Asylum for the Insane, Toronto. In 1907 all of the provincial asylums, including the institution on Queen Street, were renamed "Hospitals for the Insane." When in 1919 such institutions were renamed "Ontario Hospitals," the Queen Street institution became "Ontario Hospital, Toronto." The name "Queen Street Mental Health Centre" was adopted in 1966. The institution merged with the Clarke Institute of Psychiatry and various other institutions to form the Addiction and Mental Health Services Corporation in 1998. Such names describe, in a different way, the argument of the book; so does the persistent apocalyptic designation, "999," after the institution's street address (subsequently changed). For simplicity, and because it is less euphemistic, I consistently identify this institution as the "Toronto Asylum" or "the Asylum."

[iii] In "Demonomania and Witchcraft," American Journal of Insanity 28 (1871): 175-93.

[iv] Michel Foucault, The Birth of the Clinic: An Archaeology of Medical Perception, Trans. A. M. Sheridan Smith (New York: Pantheon Books, 1973) .

[v] See in particular Foucault's discussion of how the "birth of the asylum" at Samuel Tuke's "York Retreat" and Pinel's "Bicetre" facilitated not only a liberation from physical restraint but also a subtler imposition of different kinds of "self-restraint" (250-51). These kinds included constant observation or self-observation whereby the insane were no longer a spectacle for others but objects of their own self-loathing, and above all silence whereby "there was no longer any common language between madness and reason" (262).

[vi] See T. J. W. Burgess, "A Historical sketch of our Canadian Institutions for the Insane," Transactions of the Royal Society of Canada, Series IV (1898). The prisoners are released from their basement cells and allowed to occupy the relatively luxurious quarters formerly reserved for debtors; they are washed, clothed and for once properly fed. The effect of such physical improvement on their mental condition is radical:

> many who had long been confined as confirmed lunatics were found labouring not under mania but under derangement arising from physical causes and yielding to physical remedies. Several have completely recovered who, but for this treatment, would probably never have exhibited another gleam of reason. (Burgess 21, quoting from the Journal of the Legislative Assembly of Canada, appendix L.L., Kingston, September 22nd, 1841.)

The transition is depicted as a movement from dark to light: from the dark of the cells to the light of the debtor's quarters (described as "purified and airy" (20)); from filth to cleanliness; from the night of madness to the day of reason. Thomas E. Brown, in "Foucault Plus Twenty; On Writing the History of Canadian Psychiatry in the 1980s," Canadian Bulletin of Medical History 2.1 (Summer, 1985): 23-49, calls this point of view the "Whiggish bias" of Canadian asylum history: "the asylum was a noble humanitarian `reform,' the inevitable concomitant of the moral progress and enlightenment of the Canadian community. Nor did Burgess see the nineteenth century Canadian asylum experience as anything other than a triumphant upward progress" (24).

[vii] George H. Park, M. D., Narrative of the Recent Difficulties in the Provincial Lunatic Asylum in Canada West (Toronto: Printed at the Office of the Toronto Examiner, 1849). Very little is known about George Hamilton Park. Like Joseph Workman, who later became Medical Superintendent of the permanent Provincial Lunatic Asylum on Queen Street, he had strong ties with Dr. John Rolph, a